

## THE RADICALIZATION OF TIMOTHY LEARY

Timothy Leary's dead

No, no, he's outside

Looking in

—*Moody Blues*, 1965

In 1960, while still at Harvard, Timothy Leary administered psilocybin to prisoners at Massachusetts Correctional Institution, Concord. Ten years later, many of the former inmates participating in Leary's rehabilitative program have remained out of prison. It is most ironic that Leary's advocacy and use of psychedelics resulted in his own arrest and imprisonment while helping others to stay out of prison—a surrealistic tragi-comedy exchange program.

It says in the *Upanishads* that what is within is also without and what is without is also within. To see a difference between what is within and what is without dooms one to eternal darkness. Encapsulated Selves, imprisoned bodies. Is there any difference? We create our own private walls and live in prisons devised by centuries of human ingenuity. Security, defense, protection triggered by instincts archaic but not quite obsolete. We are both within and without the Great Wall. Alone together—a patient spirit still burdened with presumptuous egos and clumsy bodies. My body, not yet love's body.

Like almost all men in all times, Leary chose to free the ego-body from external oppression rather than nurture in isolation the free spirit within. Is this a real dilemma? Is one prerequisite to the other? The answer is yes for those who are not yet fully conscious, namely, all of us or almost all of us. The exceptions are the saints and ascetics. Timothy Leary is neither a St. Paul nor a Charles Manson. Perhaps we should be grateful. Manson was told once in prison, "You ain't never going to get out of here." Manson replied, "Out of where, man?"

I got so I actually loved solitary. That was supposed to be punishment. I loved it. I began to hear music inside my head. I had concerts inside my cell. When the time came for my release, I didn't want to go.

Charles Manson  
*Rolling Stone*  
June 25, 1970

Neither saint nor ascetic. Leary is a "high priest," the Fool in the Tarot deck, with his head in the clouds and his feet on the ground, believer in the cosmic giggle. Timothy Leary is still one of us. Many of his lovers and critics reacted to his escape with a sense of relief or triumph. *He's still one of us.* To others, his recent actions were disappointing, regrettable. Why doesn't he suffer for our sins, and, and, STOP GRINNING!

Like the Bardos of the *Tibetan Book of the Dead*, the sections which follow are presented in chronological order as they appeared or were obtained. This order is the reverse of the Bardos for reasons which should become apparent. Part I (*Sidpa* or Third Bardo) consists of two sections, both written by Leary himself. The first section (The Eagle Brief) is Leary's final appeal to the Supreme Court composed in free verse and released shortly before his escape from the San Luis Obispo Detention Center. The second section (Farewell Address) is an open letter released shortly after his escape and published in various newspapers.

Part II (*Chonyid* or Second Bardo) consists of a transcribed interview with Joseph Rhine, one of Leary's senior attorneys, conducted by Gerald Pearlman of the *Psychedelic Review*. Mr. Rhine conferred with Leary the day prior to his escape. The interview was obtained two weeks after the prison escape and deals mostly with Leary's personal and socio-political motives as well as his legal status.

Part III (*Chikhai* or Third Bardo) is the verbatim transcribed response of Baba Ram Dass (Richard Alpert) to questions concerning Leary's recent actions in the light of his previous professed commitments. In contrast to Mr. Rhine, Ram Dass views Leary's current ventures more from the perspective of a spiritually-evolving being. The main portion of the interview focuses on Ram Dass himself—his present involvements and views. This portion of the interview will appear in the next issue of *Psychedelic Review*.

Robert Mogar

The first period (*Chikhai Bardo*) is that of complete transcendence—beyond words, beyond space-time, beyond self. There are no visions, no sense of self, no thoughts. There are only pure awareness and ecstatic freedom from all game (and biological) involvements. The second lengthy period involves self, or external game reality (*Chonyid Bardo*)—in sharp exquisite clarity or in the form of hallucinations (karmic apparitions). The final period (*Sidpa Bardo*) involves

the return to routine game reality and the self. For most persons the second (aesthetic or hallucinatory) stage is the longest. For the initiated the first stage of illumination lasts longer. For the unprepared, the heavy game players, those who anxiously cling to their egos, the struggle to regain reality begins early and usually lasts to the end of their session.

*The Psychedelic Experience*  
Leary, Metzner, & Alpert



### THIRD BARDO: THE PERIOD OF RE-ENTRY

#### 1.

*From the memorandum of the Appellant  
Timothy Leary to the Supreme Court of the  
United States:*

Rosemary and I are American Eagles.  
Totem animals of this land.

Wild. Free. High. Proud. Laughing.  
Our children, Susan and John, are  
eaglets.

Fierce, stubborn wild birds.  
We are in prison because we are American  
Eagles.

We are not free because we have become  
symbols of freedom.

They have gone and passed laws against  
eagles.

They have hunted us to the ground.  
Rashly, wickedly, and in violation of our  
national law.

Because we flew high above the cities and  
the valleys.

And the mountain peaks.

Because we laughed and cried  
FREEEEEEEEEEEEEEEDOM!

Because the beat of our wings sang  
FREEEEEEEEEEEEEEEDOM!

America cannot pass laws against eagles.

Because the Eagle is America.

Life, liberty, and the soaring flight of joy.

HE HAS PREACHED IT THE LENGTH  
AND BREADTH OF THE LAND AND I

AM INCLINED TO THE VIEW THAT HE WOULD POSE A DANGER TO THE COMMUNITY IF RELEASED.\* YOU FORGOT, FOOLS, THAT TIMES CHANGE. THE EAGLE IS NO LONGER OUR TRIBAL SYMBOL. THE TURKEY IS THE NATIONAL BIRD. LOOK AROUND YOU, FOOLS, THERE ARE NO EAGLES LEFT IN THE SKY. THE WILD BIRDS HAVE VANISHED.

But all our friends are eagles, hawks, thrushes, larks. We know none but wild birds.

ALL THE EAGLES HAVE BEEN SLAIN, WOUNDED, CAGED, OR ARE IN HIDING. THE SONG BIRDS WISELY ARE CONCEALED. MAN, BE COOL. DON'T FLY WHERE THEY CAN SEE YOU. DON'T SCREAM FREEDOM. THEY HAVE SWORN TO FELL YOU.

Oh we cannot change.

It is the nature of the eagle to float high, soar serenely, swoop over the valley at sunset, living symbol of freedom.

If we eagles do not fly high and be free, who will?

This is the danger, Oh judges. That the wild birds will be forgotten.

They will forget that the eagle is our totem. They will forget. They will forget.

It has happened before.

We are caged now because we were so free. Remember, America, we were your free-est souls.

Your wisest, funniest, beautiful laughing souls.

We never brought you down.

Have you forgotten how we flew over your green city parks and your college lawn? Celebrating love and peace and freedom?

Do you remember the excitement?

And how the young thronged eagerly and the curious and even the domesticated to spread wings and fly with us and rejoice in the freedom?

Do you remember how you thrilled to sound of our wings and cheered and laughed to be in the presence of high wild birds and thus regained your wings?

That was before they drove us away with guns.

Before the time of guns.

THAT WAS THE PROBLEM. THE YOUNG. YOU SHOULD HAVE STAYED HIDDEN ON YOUR MOUNTAIN TOPS. YOU CREATED ANARCHY IN THE HEN COOPS AND CONFUSION IN THE TURKEY RUNS. JUDGE McMILLAN WAS RIGHT. YOU ARE IRRESPONSIBLE, PLEASURE SEEKERS. ALL THE YOUNG BIRDS STARTED TO FLY. IT WAS DISASTER. THEY SMASHED THEIR WINGS AGAINST THE BARS. YOUNG CHICKENS BEAT THEIR WINGS FUTILELY AND WEPT. A FEW, A VERY FEW, FELL FROM ROOF TOPS. MANY FLEW SO FAR THEY NEVER RETURNED TO THE HEN COOPS. MILLIONS WERE LOST TO SOCIETY. THOUSANDS WERE BRUISED AND CONFUSED. THE ORDERLY PROCESS OF DOMESTICATION WAS DISRUPTED. THE YOUNG COULD NO LONGER BE TRAINED TO FLAP AND WADDLE ALONG THE ZOO WAYS. IT IS CRIMINAL IRRESPONSIBILITY TO TELL YOUNG BIRDS TO BECOME EAGLES. YOUR SCHOLARLY FRIENDS GRANTED THAT IT WAS ALL RIGHT FOR YOU TO BE EAGLES. BUT NOT TO FLY FREEDOM IN PUBLIC. WE ARE NOT REALLY AGAINST EAGLES. YOU ARE RARE BIRDS AND WE WISH YOU TO SURVIVE.

Oh no, beloved. We never told the young to be eagles. We said, be free. Discover your wild, deep nature and be true to it. Do your own thing.

BUT YOU MADE FUN OF DOMESTICATED BIRDS. THE CHICKENS WERE ASHAMED AND THE ANGRY TURKEYS HAVE NO SENSE OF HUMOR.

Yes, we joked at the spectacle of wild creatures pretending to be domesticated. We laughed, telling them it is the nature of the wild bird to laugh and fly free.

AND THAT WAS YOUR MISTAKE. WE WARNED YOU. EVERYONE WARNED YOU. THE DAYS OF FREE FLIGHT ARE OVER. ILLEGAL WILD BIRDS ARE VANISHING. POULTRY. POULTRY. POULTRY. THE LARKS HAVE DISAPPEARED AND THE SWALLOWS. BILLIONS OF CHICK-

ENS ARE INCUBATED, FATTENED,  
PACKAGED PALE YELLOW IN  
SARAN WRAP OR CROWDED IN  
METAL CAGES WHERE EGGS ROLL  
DOWN METAL RUNWAYS. DO YOU  
KNOW THAT THE FOURTEEN HUN-  
DRED MEN IN YOUR PRISON DE-  
VOUR 30,000 CHICKENS A YEAR.  
BIRDS ARE BUSINESS.

We are caged because we are free.  
We are caged because we are All American  
Eagles.  
Symbols of what may vanish.  
Free flight high proud.

WHAT A WASTE! WITH YOUR EN-  
ERGY AND POWER YOU COULD  
HAVE BECOME TOP TURKEY. DONE  
SO MUCH FOR SOCIETY. YOU  
SHOULD HAVE FLOWN AWAY  
FROM THIS POULTRY LAND  
WHERE EAGLES ARE HUNTED.  
FLOWN TO LANDS WHERE WILD  
CREATURES LIVE FREE.

How could we fly away? We are American  
eagles. Soul spirits of this broad land.  
If we flew away to nest on distant peaks,  
Who would remind you, beloved?  
You would forget that this is the land of  
the eagle.  
This is our land. The proud, free, brave,  
laughing land.  
Oh you forget.

We are caged. Rosemary, Susan, Jack,  
Timothy.

Because we were free.  
Rosemary sighs waiting for flight.  
Susan weeps that she is surrounded by  
metal.

Proud Jack kept repeating over and over,  
Why don't they just leave us alone? He  
was arrested fourteen times for the proud  
look he could not hide.

Wild creatures cannot live caged.

Eagles must fly high and cry  
FREEEEEEEEEEEDOM

To the winds at sunrise.

Be patient. Soon you will be freed.

It is sad and painful to be caged.

You cannot imagine the captive pain of  
eagle.

We cannot fly now. We smash our wings  
against the bars.

Caged, we cannot cry FREEEEEEEDOM  
for it maddens the poultry.

We sit in captivity recalling the wondrous

history of our species.

The wild times at Stonehenge, Eleusis,  
along the Ganges, moving west across the  
prairies with the buffalo, exulting in free  
space and time when swan clouds dar-  
kened the blue sky and songs of wild  
ones filled the air.

We will not forget who we are.  
American eagles.

We must keep in flight condition  
Exercising grounded.  
Stretch tensing our wings  
Hearing the wild cry, mute, straining in our  
throats.

It is so easy to forget  
Captives becomes domesticated  
We salivate at feeding time, hearing the  
clank of metal spoon on metal tray  
But when the cage doors open and we fly  
away  
Then the clink of metal will be reflex sign  
of danger

No, we will not forget who we are.  
Our wild souls still beat  
Our muscles strain in the bonds  
When tides of ancient energy surge within  
We tremble  
We sit trembling in our cages  
We sweat, trembling  
It is hard for proud wild to be captive  
We will not forget who we are  
We pray that you, beloved, do not forget  
who you are.

EVEN YOUR PEACOCK FRIENDS  
WHO LOVE YOU SAY THAT YOU  
ARE FOOLISH

Oh beloved, we never told you it was easy  
to be a wild bird in poultry time.

We warned of the dangers.

Great God, look up.

You don't need a government commission  
to tell you that it is dangerous to fly too  
high or too early before you have tested  
your wings.

You know that in your bones.

Everyone knows where it is at

We warned you that the heights were  
dizzying.

We never told you it was secure and safe  
to be a wild one.

We told you, beloved, that you could fly so  
far you'd lose your way back to the hen  
coop.

That there were no warm, air-conditioned  
bird cotes for the wild ones

That you would have to build your own  
 nests, high and far away.  
 Our slim tipis on the mountain side showed  
 you how.  
 Didn't you see the pictures of us laughing  
 for you in front of our tipis?  
 Eagles cannot live in captivity  
 Soon we will die if we are not freed.  
 Do you want us dead?  
 Do you not know that America cannot live  
 without eagles?  
 If we die, you, beloved, will waste away  
 and die too.

Wild creatures of God cannot live in cages.  
 Open the gates of metal  
 Freedom. Freedom. Freedom.  
 Fly high. Freedom.  
 Let us fly as is our nature. Freedom.  
 Fly laughing in the image of God.  
 Freedom.  
 The time has come.  
 We cannot wait.  
 Freedom.

## 2.

You must leave now  
 Take what you need  
 You think will last  
 But whatever you wish to keep  
 You better grab it fast.

—Bob Dylan

(He's) leaving home after living alone  
 For so many years. Bye Bye.  
 Silently closing (his) bedroom door  
 Leaving the note (he) hoped would  
 Say more  
 Quietly turning the backdoor key  
 Stepping outside (he) is free. . . .

—The Beatles

*(The following statement was written in the POW camp  
 and carried over the wall (in full sight of two gun  
 trucks). I offer loving gratitude to my Sisters and  
 Brothers in the Weatherman Underground who designed  
 and executed my liberation. Rosemary and I are now  
 with the Underground and we'll continue to stay high  
 and wage the revolutionary war.)*

There is the time for peace and the time for war.  
 There is the day of laughing Krishna and the  
 day of Grim Shiva.  
 Brothers and Sisters, at this time let us have no  
 more talk of peace.  
 The conflict which we have sought to avoid is

upon us. A world-wide ecological religious  
 warfare. Life vs. death.

Listen. It is a comfortable, self-indulgent cop-out  
 to look for conventional economic-political  
 solutions.

Brothers and Sisters, this is a war for survival.

Ask Huey and Angela. They dig it.

Ask the wild free animals. They know it

Ask the turned-on ecologists. They sadly admit it.

I declare that World War III is now being waged  
 by short-haired robots whose deliberate aim is  
 to destroy the complex web of free wild life by  
 the imposition of mechanical order.

Listen. There is no choice left but to defend life  
 by all and every means possible against the  
 genocidal machine.

Listen. There are no neutrals in genetic war.  
 There are no non-combatants at Buchenwald,  
 My Lai or Soledad.

You are part of the death apparatus or you  
 belong to the network of free life.

Do not be deceived. It is a classic stratagem of  
 genocide to camouflage their wars as law and  
 order police actions.

Remember the Sioux and the German Jews and  
 the black slaves and the marijuana programs  
 and the pious TWA indignation over airline  
 hijackings!

If you fail to see that we are the victims—de-  
 fendants of genocidal war, you will not under-  
 stand the rage of the blacks, the fierceness of  
 the browns, the holy fanaticism of the Palestin-  
 ians, the righteous mania of the Weathermen,  
 and the pervasive resentment of the young.

Listen, Americans. Your government is an in-  
 strument of total lethal evil.

Remember the buffalo and the Iroquois!

Remember Kennedy, King, Malcolm, Lenny!

Listen. There is no compromise with a machine.

You cannot talk peace and love to a humanoid  
 robot whose every Federal Bureaucratic im-  
 pulse is soulless, heartless, lifeless, loveless.

In his life struggle we use the ancient holy strate-  
 gies of organic life:

- 1) Resist lovingly in the loyalty of underground  
 sisterhoods and brotherhoods.
- 2) Resist passively, break lock-step . . . drop out.
- 3) Resist actively, sabotage, jam the computer  
 . . . hijack planes . . . trash every lethal ma-  
 chine in the land.
- 4) Resist publically, announce life . . . denounce  
 death.
- 5) Resist privately, guerilla invisibility.
- 6) Resist beautifully, create organic art, music.
- 7) Resist biologically, be healthy . . . erotic . . .  
 conspire with seed . . . breed.

8) Resist spiritually, stay high . . . praise God . . . love life . . . blow the mechanical mind with Holy Acid . . . dose them . . . dose them.

9) Resist physically, robot agents who threaten life must be disarmed, disabled, disconnected by force . . . Arm yourself and shoot to live . . . Life is never violent. To shoot a genocidal robot policeman in the defense of life is a sacred act.

Listen Nixon. We were never that naive. We knew that flowers in your gunbarrels were risky. We too remember Munich and Auschwitz all too well as we chanted love and raised our Woodstock fingers in the gentle sign of peace.

We begged you to live and let live, to love and let love, but you have chosen to kill and get killed. May God have mercy on your soul.

For the last seven months, I, a free, wild man, have been locked in POW camps. No living creature can survive in a cage. In my flight to

freedom I leave behind a million brothers and sisters in the POW prisons of Quentin, Soledad, Con Thien . . .

Listen comrades. The liberation war has just begun. Resist, endure, do not collaborate. Strike. You will be free.

Listen you brothers of the imprisoned. Break them out! If David Harris has ten friends in the world, I say to you, get off your pious non-violent asses and break him out.

There is no excuse for one brother or sister to remain a prisoner of war.

Right on Leila Khaled!

Listen, the hour is late. Total war is upon us.

Fight to live or you'll die. Freedom is life. Freedom will live.

(Signed) Timothy Leary

WARNING: I am armed and should be considered dangerous to anyone who threatens my life or my freedom.



Larry Noggle

**SECOND BARDO:  
THE PERIOD OF  
EXTERNAL GAME REALITY**

Don't get too lost in all I say  
Though at the time I really felt that way  
But that was then, and now it's today  
I can't get off yet so I'm here to stay  
Til someone comes along and takes my place  
With a different name and yes a different face

—Traffic

*An interview with Joseph Rhine  
by Gerald Pearlman*

Gerry: You mentioned several reasons that were especially important in Leary's decision to escape. For instance, you said the denial of the appeal by Douglas was an important factor.

Rhine: It's always difficult to try to approach a question like that from somebody else's point of view. Really what you're asking is whether I know what went on in Tim's mind and so whatever I might say in that regard has to be looked at somewhat suspiciously. It can only be what my impressions were of having visited with him over that period of time—seeing the change. But I think essentially what I'd say is that Tim, when MacMillan first put him into jail in March on this California charge, still thought the system was going to work and that it was an erroneous sentence, an erroneous verdict, and he thought the system was going to overturn that verdict. That somehow, sooner or later, as his earlier case had gone all the way up to the Supreme Court and they had realized what the problem was with that, he thought that was going to happen here—that he was going to be vindicated in the long run. Obviously—I'm aware of comments that he has made now, or at least I saw one in the newspaper a couple of days ago attributed to him in which he said something to the effect that he had always planned on escaping and so therefore had been a model prisoner when he did go into prison. And I think that while that might have been in the back of his mind—in other words he might have thought to himself at some point, 'well, if all else fails I'm not going to sit here for twenty years, I'm going to try and escape.' But at the first conversations I had with him the thing that was most evident was that he thought his appeals were going to be successful and there-



*Tim Leary, alias McNellis*

**ROLLING STONE**

fore he'd never have to do something like that.

Gerry: Didn't he also have a particular confidence in Justice Douglas?

Rhine: He had a particular confidence in Douglas. This was based upon our notifying him that Douglas would be the supervising justice in the Supreme Court overseeing the Ninth Circuit which is California's in terms of the bail question—and that was the first question that was up in Tim's case because he was appealing and he had to ask for bail pending the outcome of his appeal. In March, when he was first in prison we talked to him about getting bail but the trial judge refused to grant bail. We told him that we could move it up pretty quickly and get to Justice Douglas and he felt that Douglas would most certainly grant him bail. Tim felt that for a number of reasons Justice Douglas' life was similar to his own in that Douglas had a great deal of feeling for American freedom, freedom of human beings in the same sense of the freedom of animals. Douglas was also concerned with that pioneering spirit and he alone on the Supreme Court had retained a great deal of that pioneering spirit as far as Tim was concerned. He also felt that Douglas sympathized more with the young than anybody else in the Supreme Court not only in

his marital situation but by the fact that he surrounded himself with young people. He had just published his book, which Tim had read some of the newspaper articles on. I don't think he has read the book... but he certainly followed the newspaper controversy over Douglas' book and knew that criticisms were generally leveled at Douglas' sympathy for the young people, especially their potential revolutionary aspect. So Tim felt that Douglas would understand him and that he and Douglas were very similar kinds of people in their outlook for the future.

Gerry: So it must have been especially disappointing?

Rhine: That was one of the primary disappointments that Tim had, if not the most primary. I remember talking to him after the Douglas decision. He was very hurt and very shocked. I think that was the first time he began to doubt seriously that the system was going to vindicate him and that he was going to get out of jail legally.

Gerry: You mentioned another reason for deciding to escape was his age at that particular time.

Rhine: Well, he's forty-nine going on fifty and he was under two potential ten year sentences, which would have been twenty years. He felt that was substantially the rest of his life. Tim did understand—aside from his belief that maybe the legal system would keep him out of jail—he did understand that once in jail this system was primarily designed to keep you in jail unless you admitted the error of your ways and conformed to society's views. In this regard what got to Tim most was the psychological repression within the prison the whole question of parole officers... He had two sentences, one ran two to ten years, and one ran potentially six months to ten years... but he knew that he was looking at the upper end of those sentences because he knew that the only way he could convince a parole board on those indeterminate kinds of sentences was to conform to their way of thinking... to say that he would no longer advocate the use of any drugs or things like that which was the very essence of the things he was fighting for. MacMillan, who denied him bail, said very strongly one of the primary reasons was that he felt his proselytizing the young was a danger to the society. Tim knew that so long as he constituted that danger—since they got by on the question of the legal means to keep him in jail, he was not

going to get out of jail easily in terms of any kind of parole. With California and Texas, Tim felt he was facing twenty years and as a fifty year old man he felt that was the rest of his life.

Gerry: You mentioned also that his association with the other prisoners had somehow influenced his decision. I imagine this is connected with what you just said... namely, they advised him that he didn't have much of a chance.

Rhine: I don't think they put it verbally, with the exception of a couple of very articulate people he may have run into... but I think he saw their conditioning as foretelling his own future. Tim went through the testing system. I think he was in Vacaville for that, and he didn't really form strong opinions there... outside of the fact that he was being given some of his own tests that he had designed at Berkeley. He then went to San Luis Obispo where he spent the bulk of his time, and there found a number of older men who had been broken by the system. They really had nowhere else to go and therefore preferred to stay in prison. I don't mean to say that those prisoners would have said to him that they liked staying in jail but what had effectively happened as far as Tim was concerned was that those prisoners were so conditioned that they could not live in any other situation. Now most of these were older men so he felt again the parallel to himself. In minimum security where he was, most prisoners were men of Tim's age and some even older. Many of them had spent a great deal of their lives in institutions and many of them had very little family outside. A lot of ex-alcoholics. I think there was only one person there that Tim had been aware of who had any dealings with drugs at all. So it was not so much the older prisoners' advice to him about his legal situation that influenced him as their example of being so crushed by the system and generally apathetic about everything. They accepted the system and they were working within it, and he knew it. He also got advice on legal matters and that had some effect on him. Every time I went down there and I know Mike Kennedy went through the same thing, he would say, now so-and-so says, and he would go into somebody who had written lots of writs for prisoners. He was especially concerned for example about things like transportation to and from the various jurisdic-

tions. If he was in Texas, did that mean they could bring him back to California or if he went to New York for trial how did that affect his coming back to California. He also had other questions about the "brief" writing. He went over each of the briefs that was prepared and each of the arguments and so when we got down there he'd have lots of questions stored up for us, many of which had been suggested by the prisoners who were what are called jailhouse lawyers. He got upset with me one time when he didn't feel that I was really paying a great deal of attention to a particular point he was raising. He said "the trouble with you lawyers is that all of you look at the criminal law from the point of view of keeping people out of jail, which is of course what you should primarily be interested in, but you have not built up a body of law about rights of people after they're in jail, and that's why you tend to ignore those kinds of problems." He went into a long discussion about how he wanted to lecture law students about what really went on inside jails so that maybe future generations of lawyers there would be some kind of change in the jail system itself.

Gerry: Didn't he describe the jail to you as being like Dante's *Inferno*? Do you know what he was referring to?

Rhine: He felt that nobody could really sympathize fully—sympathy is probably not the right word, empathize is probably closer—with people who were damned unless they were damned themselves. Sympathetic people still could not understand because they did not fully feel and appreciate what the problem was of those people who had been in the prison system for so long. He didn't want to become the kind of person who is left in that prison system for twenty years.

Gerry: Well, those are four reasons. Is there anything else that you think was important in influencing his decision at that time?

Rhine: Well, sure, he and Rosemary had a very difficult time after visits. In some ways visits themselves were painful, especially after San Luis Obispo. In the earlier prisons he had to see visitors through a wire mesh screen or talk to them over the phone between glass. But in San Luis Obispo in the minimum security place there was a little garden walk where you could sit out on a bench and you could walk around and hold hands a little bit and this sort of thing. Obviously he felt the physical strain of that. Both he

and Rosemary when I talked to her in between visits found those very traumatic experiences. So obviously there is that kind of experience that he went through.

Gerry: Well, I think that that's certainly sufficient reason by itself. You told me that you thought Tim Leary's alliance with the Weathermen was only a temporary phenomenon. Can you elaborate on that in view of recent history?

Rhine: The recent history I suppose you're referring to is the fact that Tim is now in Algeria. And Rosemary is with him. I think when you and I talked about this before I didn't like the use of the word temporary. What I was trying to say, I think, is it was not a temporary expedient. I don't view the way Tim saw it quite that way. I don't think he just used the Weathermen. I talked to him that Friday and he went over the wall that Saturday night; even at that time he talked about the gentleness of the Woodstock experience, for example, as not being enough to overcome to system's pressures right now. But it still had a very strong pull on him and on his emotions. Tim talked a lot about the young people in this country and how he felt that he and the young people had a great deal in common. He was talking essentially about the middle class young white person although he felt very great sympathy and feeling for the black militancy movement too. We did talk about Angela Davis and her problems to some degree and he was sympathetic to her. All this is by way of saying, I guess, that if Tim were free and left alone to live out a life of his own choosing, he would tend to still be a lecturer and an author more than he would tend to be a revolutionary. Certainly that's Rosemary's desire also. I don't think their experience with the Weathermen, and I've read some of the newspaper stories about their trips with the Weathermen after Tim got out of jail, would change that if they're left alone and not made a political pawn in other kinds of ideological struggles. Now that's not to say that he does not believe that the American system has to be overthrown. He does believe that at this stage of the game because he felt it did him such a great injustice. He realizes that if it did him such a great injustice it will do it to other people. He probably will continue to talk against, proselytize against, write against, so-called American justice and I think he will tend to

call for a revolution in America. But I think essentially Tim's kind of revolution is more of a peaceful kind of revolution and I think he would tend to think of it that way, although revolutionary none the less.

Gerry: Well, it's rather difficult to be in two places at the same time.

Rhine: Obviously, I think the answer is only time will tell. I agree with you that there are some inconsistencies. On the other hand, there are people like Allen Ginsburg who feel that Tim never had any alliance with the Weathermen at all.

Gerry: Still?

Rhine: Well, I think he now believes that maybe the letter was true, which he doubted at the beginning. But I still think that someone like Alan Ginsburg is mostly fighting for Allen Ginsburg's own philosophy in those kinds of statements. Most of the people I've talked to who were shocked one way or another, no matter which way they ended up sympathizing, most of them were not looking at Tim and Rosemary as people or what were Tim and Rosemary's particular problems at that time, but were looking at their own political evaluation of the situation that was at hand and how the decision served their particular evaluation. I don't think Tim is going to be left entirely alone. Obviously in Algeria he will be faced with visiting dignitaries all the time, revolutionaries of one type or another. He's already had a great deal of conversation with Eldridge.

Gerry: Is it true that he has already appeared at the Black Panther Headquarters there?

Rhine: I don't know about appearing but he said on the phone when we talked to him the other day that he and Eldridge were getting to know each other well. I don't know exactly where they're doing that or under what circumstances but it's obviously true that he's had contact and more than just minimal contact, very strong contact, with Eldridge.

Gerry: How do you think that the ideas commonly associated with Leary in the past will fit in with the prevailing ideology of a socialist country like Algeria?

Rhine: Well, I think that Leary is now a revolutionary. I think you could never take Leary back to where he was ten months ago or a year ago. I just don't think it's possible. He'll never go back because he did spend seven months in prison, because he did feel it was so unjust, because he felt it was for his ad-

vocacy of ideas and not for anything else. Therefore Tim Leary is never going to become the Harvard lecturer again or the establishment man again under any circumstances. So that part of him is not temporary and he will continue to expand on that kind of revolutionary attitude. The only distinction I'm trying to make is that I do not think that he is a Weatherman, a Socialist, a Black Panther, a Communist, or any one or another of these categories that we tend to classify people into. He is much more individualistic than that. He's come out of the whole middle class individual approach himself. He was a Harvard lecturer and he's got the heritage. He tends to think in his own way, and anyone who's read any of his books knows that he is unique. There is no other person I've read who is like Tim; there is no other person I've ever met who is exactly like him. I say that both in a complimentary way but also in a way in which I think he's got his own ego problems too. So in those senses Tim is not going to fit into anybody's system, Algeria's or anybody else's. He will have to make accommodations in order not to go back to jail. He obviously feels that he has to make a lesser accommodation to live in Algeria that he would have to make to stay in San Luis Obispo in the California prison system. But even because of that I still would not make him out to be a socialist or a preacher of any particular system's ideas. Obviously he's going to undergo experiences that none of the rest of us have had to undergo in the sense that he's going to be an expatriate who cannot come back to his own country at least for many, many years. He's going to undergo over the next couple of years a different style of life, and that's going to influence him in some ways which can't be foreseen. I would be very disappointed if Tim just ends up writing political tracts for anybody's system; I still expect he's going to maintain a great deal of that individual approach and style that he already has.

Gerry: It will be interesting to see how influential he can be from Algeria. Eldridge Cleaver's ability to influence things seems to have diminished very much by his being forced to remain in that area. I wonder if we might spend a little time with the legal stuff that was brought up by Leary's defense. You stated that the issues raised were designed to reflect the immediate need for reform of

drug legislation in the country. Do you think the prosecution may have been more avid if they realized that out of this trial there might be a possible change of drug laws in the country, a change which they are not in favor of, so that they might have gone ahead in prosecuting this case with more zeal than they might ordinarily have?

Rhine: You're talking about the New York case now?

Gerry: No, the California one.

Rhine: Oh, I think they used all the zeal imaginable in both California and Texas. Of course Texas has a very long history of prosecutions which have been going on for years. One went up to the Supreme Court and was then reversed and went back for retrial. I think that the government wanted to leave well enough alone with Tim at this stage of the game and that's why we got the offer of the deal in New York. I think they felt that by putting Tim behind bars for twenty years they had made their point. They did not want to face any other major trial on drug use because they felt it was a rallying point for the change in the laws. What they were misconceiving was that Tim's sentence was also a rallying point because Tim was only sentenced on two convictions for possession of marijuana. For example his son Jackie who was convicted of possession of LSD in Laguna Beach spent six months in jail and probation after that; and Tim, who was convicted on the two roaches that they found in the car ashtray, got ten years as a potential sentence. So obviously the young people were going to look at that and say, My God, that's crazy. I mean even assuming you accept the government's position that these drugs are dangerous, everybody knows that marijuana is the least harmful of any of these drugs and therefore what they're going after Tim for is not possession of marijuana but in effect what he is as a person, what he believes and what he advocates. I think that they were afraid that they were going to face more of that if they tried the New York case. On the other hand I carry a lot of marijuana cases now and the judges in San Francisco in straight marijuana cases for example will work out probation even on sales. They will work out probation on second, third, fourth offenses quite often. I think that some of the judges must have had their own kids in trouble from marijuana or something, just judging from where they are right

now. So that they're losing that battle, I think, in the long run. However, in terms of legislation there's a recent very good case either out of the state of Washington or the state of Oregon. I think it is the state of Washington, in which the legislature passed a law where they took out the classification of marijuana as a dangerous drug. And the courts upheld their reclassification, saying there's no evidence that as a matter of law, marijuana has to be classed in either of the classifications. So there's beginning to be some awareness now I think throughout the country on the question of just pure marijuana. Wouldn't have helped Tim, probably, even if the laws were changed.

Gerry: The County Council's office stated that 52% of all cases now in Marin courts deal with drugs or alcohol. The costs are enormous to the county for this type of a crime without a victim, while other much needed services suffer. Still government seems oblivious to the great harm it does in supporting this repressive legislation.

Rhine: I've seen some statistics on the costs which are just staggering. They'll just keep going up if they insist on prosecuting. Not to mention the fact that if you really think the society is having difficulty in law and order terms, think about all your policemen off trying to find somebody really doing harm. I had a case the other day in which I cross-examined a policeman. He testified that as far as he could see in one section of Golden Gate Park there were only four people: he and his partner and two other people with their backs turned to him overlooking a lake. But he could tell that they were smoking marijuana from where he was standing by the way they were holding their cigarettes and holding their breath in. Now if we're concerned about rapists and burglars and people who are hitting other people over the head, assaults, and all these other things, to go off and send our police force spending all their time chasing two young men who were overlooking a lake meditating, or no matter what the hell they're doing. . . .

Gerry: Nude bathing on a deserted beach. . . .

Rhine: Or nude bathing or something like that. I just can't see how this society can keep going (I couldn't see how they kept going as long as they have in that area anyway) but I do see some hopeful signs in terms of the potential legislation.

Gerry: You stated also that these "roaches"

that they found in Tim Leary's ashtray were planted. If they were planted, wouldn't Justice Douglas have been aware of this frame-up by the presentation in your brief, and wouldn't he have been obliged to at least find out about that?

Rhine: We had a very complete brief before Douglas so if he read the brief at all he was aware of it. After Tim left we had still filed his appeal brief which if the courts looked at they would be aware of these things, but two weeks later they still dismissed the California appeal on the grounds that as long as somebody has fled the jurisdiction they don't have to listen to any appeal. I don't know what Douglas was thinking, I don't know what some of these judges are thinking for that matter . . . some of them are just protective of the status quo, they make no bones about it. Maybe Douglas just felt he's getting too old to lead these battles and he's got too many other problems. It's hard to speculate on exactly where he was at the time he was reading it, if he read it at all, but if he read it he knew those facts.

Gerry: Does your firm have any other plans? You talked with Leary recently? Are you still continuing with the defense?

Rhine: We did. We appealed the California case but it was dismissed, as I say. We're sending a petition on up to the Supreme Court of California on the question of the dismissal itself; in other words we're saying that we should have the right to process his appeal in his absence. Tim would obviously like us to do that because it would just open up possible options for him sometime in the future, if the courts would hear it. But the situation in the law right now would be such that it would be a precedent-setting situation if the courts did hear it in his absence.

Gerry: I wanted to clarify one point from the past. At the time of his escape he had exhausted practically all legal means and you mentioned to me that no legal appeal would be possible. The latest appeal wouldn't be considered until next summer and all the indications were that it would be denied. Is that true? I'm just recapitulating.

Rhine: That's true on the case itself. The actual conviction in Orange County, we feel, would have to go to the U.S. Supreme Court if anything was going to happen with it and that's a process which takes a couple of years. The one area where we weren't quite

so sure was the bail application which was a separate proceeding by that point. We had the writ of habeas corpus on file and that bail application could have gotten up to the Supreme Court we hoped by next summer. So while his principal case wouldn't be up that quick, it would have been only in the first appeals stage, the bail application might have been there, however, I think it was the Douglas decision which made Tim feel that even if we got the bail application before the United States Supreme Court by next summer, if Douglas, who he felt was the most sympathetic person on the Court, was no help, he didn't see that the court was going to do anything for him in terms of bail. He felt that he was going to be in jail until his actual case got heard. Not only that, assuming we got the California case — they just held him in California — heard in a couple of years, then even if he got a reversal out of California, he had the Texas situation facing him. He wasn't optimistic about being able to get both of them overturned, so he didn't see in the long run that he was going to profit much from the appeals no matter which way they went.

Gerry: Yeah. What I'm trying to get at is that it seems to me that the decision to escape was one of hard-headed practicality, very common sense reasonable after reviewing all the possible alternatives. This was the type of consideration in his mind and it does represent a departure from previous types of concepts that we've come to associate with Tim's thinking, moving more along the spiritual line, and I suppose this is what got to the people that were moved one way or another. I know some people were disappointed, I don't know what they expected of him at the time, somehow maybe that he say . . . more of a martyr type of figure in that sense. What's your feeling on that?

Rhine: I think it was a hard-headed decision. One thing I always thought about Tim even when I disagreed with him on a lot of things was that he sometimes didn't do things in a realistic way. But one of the things I've always noticed every time I'd meet with him is that the guy really sat and thought for hours about a move, any kind of move. He went over each of the briefs very carefully. He had ideas on each of the sections. He had been fighting his cases for years. You know Mike and I came into his legal situation late in the game because we didn't pick it up

until after he'd been convicted in Orange County. So Tim had experience going over the last four years of solid legal kinds of analysis in all these cases and he was very practical when it came to that point of view and I think that that's absolutely what happened. Had he been able to stay out on bail while his appeals were being heard I don't think he would have gone anywhere. I think he would have stayed and fought it out in the court system till at least he'd lost. He might have made provisions to go elsewhere in case he lost but I don't think he would have moved at all at this stage of the game. However, after having sat there for the seven months, after having the first couple of things where he thought he was going to be successful fail right at the beginning, he realized that MacMillan was a little Orange County political figure. A country type judge whom he felt Douglas was going to take on very easily because he didn't feel there was any problem to Douglas to be able to overrule MacMillan on the question of bail pending appeal. It didn't even involve overruling any great rule of law. And so he fully expected that that was going to work and then when it didn't, when he began to look at those appeal briefs and go over each and every stage, and when he remembered the Texas case which had gone on for four years by that time and still hadn't been ultimately overturned, he was still facing ten years in Texas after four years of appeals, with minor wins—well, not so minor, that first Supreme Court decision stands for some very important propositions—but even so, that's an incredible experience to go through. And I think he reached a very practical decision. I also think that Tim didn't like that kind of total emphasis on him and his problems with the law. I don't know what it must have done to his life. I know it screwed up his kids and his family in a lot of ways, to be preoccupied with legal hassels all those years. You know, the kids, everything, their whole life was rapped up in that. The FBI were always visiting, or somebody always bugging them about something, and . . . Jesus, I can't imagine that he didn't want to get away from that at some point. So I think all those things combined on him.

Gerry: Roszak in his counterculture book maintains that the formation of the church, the League for Spiritual Discovery, was also a practical measure in response to legal hassels

that were taking place at that time.

Rhine: From the formation of 'Holding Together' when Tim ran into the California problem I would say that Tim certainly saw that side, the practical side to it. What his total motivating force was, I really couldn't say. Certainly I couldn't say on the League for Spiritual Discovery. Around Holding Together there were a lot of other people involved. Tim was always very cognizant of what other people around him thought too, I mean he did not operate by himself in the sense of any of these organizations, I don't think. And so I'm sure he also had the feeling that some of the spiritual aspects . . . he knew that some of the spiritual aspects were what held people together anyway and what held them together in these organizations; even though he formed them to some degree from a practical outlook, he realized that the spiritual aspect was in the long run the thing that made them work. One of the areas where we always thought he operated in sort of a strange situation was the way he used to go about publishing his books and doing all these other things. He's got this collection of people all around him in 65 million places. In Holding Together we were trying to cut down on expenses a little bit and it became very difficult because, you know . . . just something like the telephone bill became monstrous because Tim didn't believe in having one agent somewhere in New York who would handle his publishing problems if he had them in New York. What he had to do was call sixteen personal friends to work on the same problems so that he had sixteen people then, all of whom were calling us back and writing us letters, all geared to the same problem that he was trying to solve, because that was sort of the kind of together feeling that he had within that grouping of people. You know, I would have liked to have been to that commune they had down in southern California at the time he was there, when they were all living out there. It would have been a very interesting thing to look at because, while he had that practical approach to some of his legal problems and while he saw what he had to do in some ways to try and defeat the system legally, he had a very strong feeling also for the people who were associated around him and he felt towards them in a very personal way. I know this. He dealt with them on very personal terms, I mean there just wasn't any . . . no holds barred. Too personal sometimes, too

emotional, so that sometimes, as I say, little things would stand in the way of getting major things done.

Gerry: What do you feel he's going to do now, what do you think the immediate future will be in Algeria . . . will he stay there, what type of activity will he be participating in?

Rhine: I wouldn't even presume to guess whether he'll stay there. I think he'll try to do some traveling because he's a very inquisitive man among other things and he wants to write, I do know that. He will write, I'm sure. So that I would guess he'll say pretty much what his own ideas are in some form or another. But I wouldn't presume to say whether he'll find a home; I think it depends on how he finds the people that are going to be around him. It's just too early to tell what he's going to try to do. He doesn't have a great deal of latitude, obviously. We said the last time we talked he has to stay in countries which are not going to be pressured into sending him back to the United States, at least until the climate in United States changed. Although Tim again . . . as I say, I think in the back of his mind he may feel that five or ten years from now maybe he'll be able to come home and I'm sure Eldridge feels that five or ten years from now . . .

Gerry: Right. There's always that hope and possibility but up to that point I guess he will be confined to the socialist block. Generally the ideologies of socialist countries have not exactly in mind what he's been talking and teaching about for the past several years. Now it will be interesting to see how both elements make it with one another. I suppose he could go to some neutral place like Switzerland . . .

Rhine: I think he'll try to visit some. But to set up a residence and to feel secure in his own residence I think he'll have to stay with the socialist or communist bloc countries because it is only there that he can feel that there's enough strength to withstand whatever American pressure there is in terms of aid or anything else. Unless he can get a final commitment from some government like Switzerland. When I say he's not a socialist or anything like that right now I think that's true for his present state but I'd be careful to look at the problem two years from now because if he finds real warm response and understanding—whether or not they agree officially with his position on drugs—if they will let him lead his own kind of life. . . . You know, one of the things that really got

to Tim and Rosemary both over the years is what I said before about their family thing where they're always getting harassed, the FBI always visiting, the phones always tapped, this sort of thing. After a while, there were times where they would have said, "if they would just leave us alone to let us do our thing, whatever we want to do to ourselves and among ourselves." There were times when it wouldn't have been so important to Tim to proselytize to anyone. I think in a sense that if the government and the official groups of those countries will just leave him alone so that he can write, maybe he'll do whatever proselytizing he wants to do just in his writing. Or something like that. I don't think he feels he needs to have a government or society embrace him and all his ideas or make them the official ideas of any society or government.

Gerry: In other words it becomes like a self-fulfilling prophecy, that the government makes him into the destructive force that they claim he is.

Rhine: That's correct. And I think that if a socialist government leaves him alone somewhere and lets him do the things that he feels that he has to do in his life, and they are not violent anti-social things, then I think that he could end up becoming an advocate of socialism as he sees it in that situation because they were responsive to those kinds of needs within him.

Gerry: That's why I expect it will be fascinating to see what develops because socialist countries usually don't leave individuals alone.

Rhine: That hasn't been their history so far.

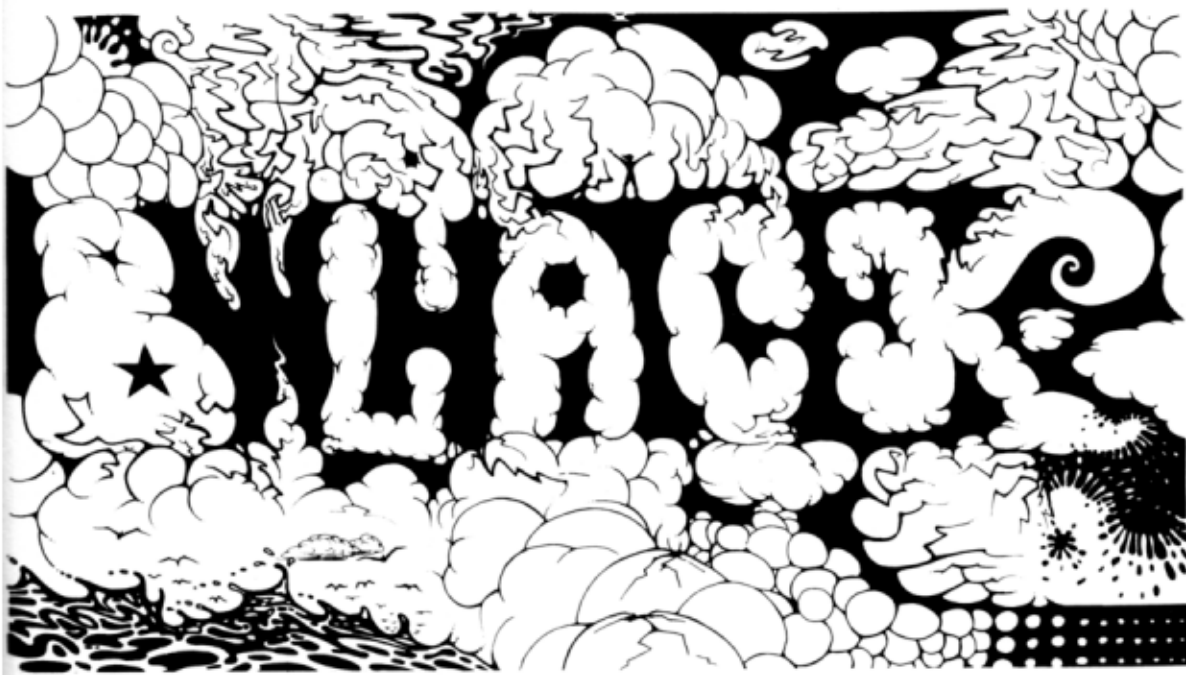
Gerry: The pressures toward conformity are much greater there than anywhere as far as we can. . . .

Rhine: Especially underdeveloped countries.

Gerry: You know, if he could be a force for somehow loosening up these countries, I think that would be also an interesting development.

Rhine: Algeria's probably a little different than the traditional communist block countries. I'm not familiar enough with Algeria to know but certainly I'd say that they don't traditionally fall into the hard line communist position.

Gerry: No, no, I think that their development is unique in itself and . . . but he will be traveling in other areas and it will be interesting to see what kinds of impressions and reactions he gets from them. Thank you very much.



Lee Conklin

# FIRST BARDO THE PERIOD OF EGO-LOSS OR NON-GAME ECSTASY

He who is not busy being born  
Is busy dying

—Bob Dylan

Chaos all around me  
With its fevered clinging  
But I can hear you singing  
In the corners of my brain

—13th Floor Elevator

*An interview with Baba Ram Dass  
by Gerald Pearlman*

Gerry: Can you talk a little about the radicalization of Timothy Leary? What do you think were the specific reasons for his departure from previous commitments toward consciousness of non-violence and spirituality?

Ram Dass: Timothy is an extraordinary high mystic visionary but not yet a realized being. There is work to do on himself before all his seeds of attachment are cooked. And thus any statement that comes from Tim just like any statement that comes from me is only as pure as where we are at the moment. In some way, it reflects where we're not. From

the time of the bust in Laredo which was not a pure test case, and Tim was told that, Tim felt that he had to carry the standard and in a way was perfectly conscious of his legend and it fit in, with very much harmony, with his whole way of relating to authority and to establishment and to law. The article we wrote back in 1961 or 62 in the *Harvard Review* called "The Politics of Consciousness" really defines exactly what Tim saw as the choice. And he said, "The visionary will be closer to the prison than the professor's chair." Because he saw that change involved overthrow. There are other ways in which evolution occurs than overthrow and in a way Timothy has been living a self-fulfilling prophecy, because to be busted once, he had the choice then of making a test case or not. He chose to make it. Then being busted again and again and again merely shows a total disregard of the system or at least a definition of himself as a very powerful model role, perhaps martyr, perhaps not. But a very strong role. Tim's letter, Tim walking out of jail, felt to me knowing Timothy, as an exquisitely pure act, done beautifully. It was awesome that the sheriff

or whoever runs the prison said when Dr. Leary left, there was no violence and no property destroyed, and that he did it so exquisitely, that all of us, Allen Ginsburg, Wavy Gravy and all the people that I talked to that have been doing this merry dance, honor Timothy for the high-flying act which is walking out of prison. He served six months he asked for parole, it was not granted, and he walked out. At the same time all of us that lived with and knew Timothy had a feeling of trepidation. From then on his game must be so exquisitely disciplined that any one flaw in the whole thing and he either ends up dead or in prison for the rest of his life. Because when they get him this time they throw away the key. Maximum security. All of us who know Timothy know that one of the qualities where he isn't really cooked is discipline, that his mind is beautiful but it moves very wide-ranging and rapidly and he drops and moves and changes. Perhaps what he could have done as a disciplined being was disappear into the woodwork and become somebody else since he had just published a record with Douglas Records, saying "You Can Be Anything This Time Around." He had the option of becoming somebody else, which could have been done.

Gerry: By somebody else do you mean that while out of prison he could have assumed a different identity?

Ram Dass: A different identity and then either build a whole thing on the new identity or then through the underground, release material and just become a secret word appearing and all the time living in the world like somebody else. That's the dance I think I would do if I were in his predicament. Now in some way my interpretation of Tim's letter is that Tim wanted to continue to build and influence and work with the dramatic changes that are occurring in this culture and he saw that the major two high energy fields at the moment, although a third coming up fast on the rail is a spiritual one, the two major ones thus far are the government and the radical movement. And I think what he attempted to do by that letter was to pay his dues to gain membership into that club, into that high energy field. Now there are two things about the letter that are important. One is that though it advocates violence when you read it you do not feel violent. And that leads to an

understanding that there is no act in and of itself that is significant, it is who does the act and the consciousness of the person doing the act.

Gerry: And the consciousness of the person reading the act.

Ram Dass: But that also is a function of the person writing, you see. In other words whether Tim adopts karma for advocating violence is a function of Tim's attachment when he writes the letter. And if Tim isn't attached, the letter doesn't make you violent. It's much more subtle, the way the whole thing works, the vibrations of information, and Tim's letter didn't make me feel violent. Yet at the same time, it felt like he was making some kind of pact with the Devil to beat the Devil, because in the world of polarity every time you identify with one polarity you strengthen the other. But the added point is, Timothy is not a violent man. He's a very conscious man and I would like very much to have people like Eldridge Cleaver and Huey Newton and Seale and all these people hanging out with Timothy Leary rather than just with each other because I would like to have conscious beings involved in each end of the polarity. In a way, Timothy may be doing more of a service to the West in just becoming maybe the resident poet for the Black Panthers and that the letter may be his dues. I've also noticed the amount of discontent, the upset and confusion that the letter has created and I appreciate that very much because that kind of confusion is good healthy work for individuals because they have Timothy in one bag and Eldridge Cleaver in another bag and they're forced now to deal with a Malcolm X phenomenon, of a really beautiful being who is still saying very radical things.

Gerry: They are forced to it and as you say Cleaver and the socialist countries that he will be visiting will be exposed to Timothy Leary now. It will be very interesting.

Ram Dass: Exactly. Timothy may get caught in spinning out in this scene and he's doing a very funny dance now. I mean this latest thing with Lebanon and Palestine and nobody wants him and Algiers doesn't want him back. That's the latest I heard from his son. And you know Tim never defends his back on these things. You see that's the exquisite part of a high dancer like Timothy. They often burn up like shooting stars, they burn up going across the heavens. You know

there's Wilhelm Reich and Ezra Pound and there's lots of beings around as models of what happens, how fierce the whole trip is. And I just read Cleaver's, "Conversations with Eldridge Cleaver," in Algiers and it's no picnic. Tim's shit trip is no picnic.

Gerry: I would imagine that people do discover that here, even despite certain repressions, is still one of the freest places in the world.

Ram Dass: I had a long talk with Tim's son yesterday who talks about the pigs at the same moment he owns Tim's house. Right? I said, well then you certainly don't mind if I come take your house away. He says, well I'm not a pig. I say, how do you know you're not a pig? You own a house don't you? Aren't you a landowner? And it's such a delicate thing, the amount of energy that's available in a society and how we only use old models and when you have more energy it's just the son cutting the balls off daddy. Then he gets in the position of running the ship. Like he becomes the new daddy. And there are few radicals that I would like to serve under in terms of having them for my government because there aren't wise men at either pole at the moment.

Gerry: You said something about a self-fulfilling prophecy in Timothy Leary's life but one of his lawyers, Joe Rhine, kept emphasizing how bugged he had become in the past few years with this legal hassling and that this was one of the main reasons why he had reached this type of decision. That it was not something he was trying to bring on himself. And he said that in this last incident, in Orange County, the evidence was planted by police.

Ram Dass: Well, that well may be and I think that part of what's happened is a combination of . . . The history I'm working out of is, I remember being called in to the Department Chairman's office at Harvard and them saying to me, look, you're a close friend of Tim's. We love him and know he's a great intellect but he's completely screwing up the system and if you don't control him, we're going to have to get rid of him because we can't handle him, because he's too disruptive of all the structures of the games. It's as if any structure at all is too much for Timothy. I mean I lived with years of bounced checks, but that has nothing to do with it. You don't have to be against the banking system. When you write checks you don't have money for, that to me doesn't feel good, doesn't feel

good vibrationally. I don't think that's economic radicalism. That's not being willing to play any game. And I feel in a way that Timothy was hassled tremendously, there's no doubt about it and Tim is right in the sense that this country guarantees freedom and the right to happiness and privacy and he is very obvious in his reiteration of Thomas Jefferson, really, the Jeffersonian ideal. But how much has been lost in the shuffle? And he had an exquisite possibility of doing a very high dance in his running for governor in California in the whole reiterating Thomas Jefferson thing.

Gerry: What happened to that?

Ram Dass: Well, he got into so much legal hassel, he got put in prison, and then he couldn't do it.

Gerry: James Kearny ran for mayor.

Ram Dass: Of course, we know James Kearny well. And in a way that's what I mean about lack of discipline. Because Timothy's power didn't necessarily have to do with the way he was living. There were few people coming through the gates of the ranch or the places that were getting busted. That was just Tim's own looseness of living because he was going to live it, his life was going to be a model and that is something that—he kept losing his degree, he kept losing the cards in his hand every bust he'd get. If I'm Timothy Leary I don't cross into Mexico carrying pot. That to me is sloppy. I mean I'm a game player. I was an LSD smuggler for years and I know how to play exquisite games and Timothy's game is sloppy.

Gerry: But aren't the games of prophets always sloppy? They're always getting killed, aren't they?

Ram Dass: Not necessarily. Only the ones that get killed, get killed.

Gerry: They're the ones we remember best.

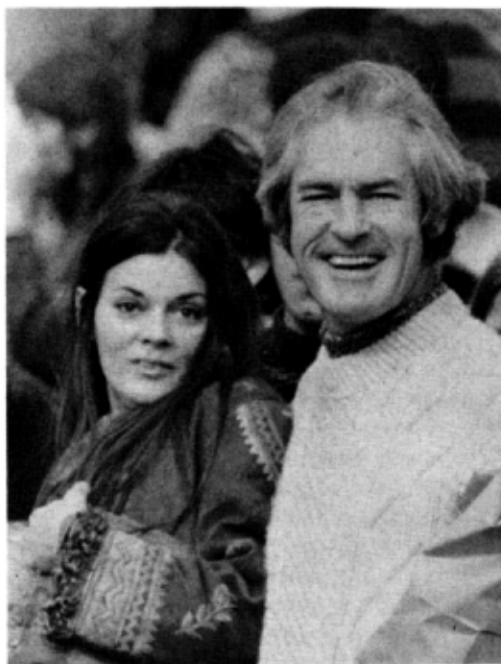
Ram Dass: Well, we remember the killing. But you don't have to turn the tables over in the temple unless that's your trip, if you happen to be the table turner-over, and that's who Timothy is. See before Timothy took any drugs at all, at West Point, he spent nine months where nobody at the Point would talk to him and he would talk to nobody because he had broken one of the rules and he wouldn't leave and he demanded a public apology in the dining hall before he would leave and after nine months of "I'll beat the system" they publicly apologized and he left. But let's just say one more

thing. At the other end of the coin is that Tim's life is becoming a very powerful statement about those freedoms and to the extent that it is pure it will serve to help us check back into our baseline. To the extent that it wasn't pure, that it was an ego act of Tim's, it won't, because that's the way communication works. Communications come through as high as the beings who communicate. There's a whole other level at which the game is played so that as I go around the country all the hundreds and hundreds of people who come up and say, "Hey, where's Timothy Leary at" and when I say "Why do you ask" they say "Well, he writes such beautiful stuff but there's something about him." Well, that is true, there is something about him and everybody that's ever lived with him has said the same thing. There are places in him where he doesn't work on himself and whether he can't or he doesn't or what, this is the way it is. All his wives, his children, me, I mean all of us have shared that feeling and I had many acid trips with Tim and I've been inside his head really deep. Timothy and I had a great evening about a year ago in Berkeley, sat around and he said "I hear you said this" and I said "Yeah, I heard you said this" and we kept doubling the game and getting farther and farther out, it was a beautiful thing, because we'd been traveling in these separate overlapping spheres for years.

Gerry: This is your own, in a sense, radicalization from that previous stage of your life where you and Timothy broke the ground for the cultural revolution.

Ram Dass: Well, in all fairness let me point out very clearly that Timothy broke the ground. I was the student. I was co-faculty member and I took care of the kitchen, the children, the relations with the administration and the bank statements and the neighbors and the garbage and the dogs and the whole thing that Jewish mothers do but man, his was the vision. His was the consciousness and I rode his coat-tails through the whole psychedelic thing. The Tibetan Book of the Dead was his book. He just put my name on it because I cleaned the kitchen well. That's really been our role. In fact, I defined it in 1961. I said to myself, I've never met a great man before and this is one of them and it is enough for my life merely to serve such a being. I'm perfectly happy to just do it. And for two years I kept doing that until sud-

denly I saw that there was a destructive quality in Tim's game and no matter how beautiful it got, it kept being converted into some horror all the time. And then he kept saying, "That's the way it's gotta be" and in my heart it didn't feel like that's the way it had to be. We didn't have to have police and bill collectors and lawyers and the whole thing and all this chaos all the time, chaos. So at that point we split apart and once we had split, my life just started to flow out and for about six months I was in traumatic shock, really, feeling well. I was working as a computer programmer and I thought I'll just do my gig and maybe I'll become a chauffeur or something and I'll just mind my own business because I've had enough of the trip. Okay, I did it. And then I suddenly started to see that I had a consciousness too. I mean that was the first time that I ever started to redefine what my role was to be, only in 1965 or '66 when I did the book with Sidney Cohen. That was the transformation for me. And then when Tim and I got back together again in 1967 he said, Why don't we join forces again. I said, Tim, we're finished. We've done the thing. Our karma is completed. We don't have to do it anymore.



Raymond Centanni